An Appendix to a late BOOK INTITULED *The Unchangeable Morality of the Seventh-day-Sabbath.*

OR,

A Letter written to ſome Friends, for further ſatisfaction in that point:

By William Seller, *in the behalf of himſelf and ſeveral other Brethren.*

MUch honoured and dearly beloved brethren in our Lord Jeſus Chriſt, in whom we ſalute you kindly, bleſſing God for that meaſure of his good Spirit which ſome of us did perceive to be in you when you were at our meeting; ſince which time we have judged you meet perſons to be converſed withall about the things of God, and therefore we do take the boldneſs to ſecond our Conference with this preſent writing.

And firſt, for that Part of the diſcourſe that ſeemed to ſome of you ſo knottie, as namely, the giving of the Sabbath to *Adam* in the ſtate of innocency, to omit what was then Argued from *Gen.* 1. 24. to

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the end, and *Gen.* 2. 2, 3. for the proof of this assertion, we shall offer these further considerations unto you: *i. e.*

(1.) The Law of the *ten Commandments* is manifested in the Scriptures to be the first Covenant, and the old Covenant, *Heb.* 8. 7, 8, 9. & 9. 15. under which the whole world *Was*, and *is*, and are therefore guilty of *Sin*, and are under the penalty of death, being accursed by the Law, and therefore stood in need of a Redeemer, *Rom.* 3. 19. &. [illegible]. 12, 13, 14. *Gal.* 3. 10, 11, 12, 13.

(2.) The Scriptures do make it evident, that the *New Covenant* took no place till the old was broken; and if the Law or first Covenant had not been broken, the New Covenant had never been sought for, nor would have been needful, *Rom.* 7. 10. & 8. 3, 4. *Gal.* 3. 21. *Heb* 8. 7. & 9. 15.

(3.) It is as plain in the Scripture, that the *New Covenant* took place long before the giving of the *Law* by a vocal voice upon *Mount Sinai*, and writing of it upon Tables of stone; as appeares from *Rom* Cap. 4. where the Apostle makes it his business to prove, that *Abraham* was an heire of the Promise by *Faith* and *Grace*: which termes do clearly relate to the *New Covenant*.

(4.) But farther, the new Covenant took place, to keep off the hevy wrath of God from falling on man in the Act of his first transgression, *Gen.* 3. 15. where it is clear, that there is a promise of mercy to the seed of the woman; which could not be, but in and through a Covenant of grace. No surely, brethren, there is no way to keep the earth and the inhabitants thereof from sinking, when dissolved by sin, but only

ly by our Lord Jesus Christ bearing up the pillars of it, *Psal.* 75. 3. which we beseech you consider: for if these things be so, as we believe no man can deny; then is it most evident, that the Sabbath was given at the very first: for nothing is more evident then this, that the Seventh-day-Sabbath is one of the *ten Commandments*, *Exod.* 20. 8. *Deut.* 5. 12, 22. and this we judge to be beyond doubt or contradiction, that the *ten Commandments* is the old Covenant, the Covenant of workes, *Heb.* 8. 6, 7, 8, 9. & 9. 4. compared with *Exod.* 34. 28 *Deut.* 4. 10, 11, 12, 13. & 5. 22. & 9. 9, 10, 11. & 10. 1, 2, 3, 4, 5. And if ever there were a time when this Law was Ordeyned unto life, as it was certainly, *Rom.* 7. 10. surely it must be in an estate of Innocency: for when it was delivered in Mount *Horeb*, it was the ministration of death and condemnation, 2 *Cor.* 3. 7, 9. and therefore when God delivered unto us the terms and conditions of this his Covenant thus; *The man that doth these things, shall live by them*, Rom. 10. 5. Gal. 2. 12. and, *cursed is every one that continueth not in all things which are written in the Book of the Law to do them*, Gal. 3. 10. these we say must needs refer to the time of the Laws first institution, when man was in a capacity to keep the Law: otherwise it would be the greatest scorne of poor men in their misery, and cruelty, or both, that could be imagined, to offer them life upon terms of an absolute impossibility; this dealing can never agree with the Wisdom, Justice, and grace of God; for no man can have Life or Justification now by the Law, as is manifest, *Rom.* 3. 20, 27, 28. & *Gal.* 3. 11.

Now put all this together, and if the *ten Commandments* be the Covenant of works, and if we exclude the Sabbath, then they will be but odd *Nine*, and not even *Ten*, as *Moſes* ſaith they are, in the forementioned texts, *Exod.* 34.24,28. *Deut.* 4.13 & 10.4. And this Covenant to be the firſt and old Covenant ſtruck with man, and broke by him, before the new either did or need come in for his relief; and yet he both ſtood in need of the New-Covenant, and had the help of it alſo, as ſoon as he had ſinned: then it roundly followeth, that the Sabbath was given in the ſtate of innocency, for a perpetual Law to all mankind.

In the next Place, we ſhall give you our Underſtanding of thoſe two texts preſſed by one of you, to prove the *ten Commandments* aboliſhed, further and beyond what we have given you already in our late book afore-mentioned, Page 20, 21

And firſt, for that Text 2 *Cor.* 3. 6, 7, 8, 9, 10, 11. we verily believe the ſcope and intent of the Apoſtle there, is to let us underſtand, that the Law as it is the Officer of Condemnation, is aboliſhed; Chriſt having taken that Office out of its hands, ſo that it ſhall never have Power to keep one Son or Daughter of *Adam* for ever under the hatches of death, but all men ſhall riſe from the grave through Chriſt Jeſus, and the Law ſhall not come in any more to caſt them again: but if they periſh eternally, it will be for ſome diſobedience to the Goſpel. But as the Law is a rule of life, it is not aboliſhed, and that for theſe further reaſons more then we gave you in our forementioned book: *i. e.*

(1) If the Law of the *Ten Commandments* had been

been of that nature, that they might have been abolished; then from the time that they are abolished, the persons to whom they are so abolished can be guilty of no sin: *Rom.* 4. 15. 1 *John* 3. 4. therefore observe how neer this comes to Ranting.

(2.) If so, then from the time that the *Ten Commandments* are abolished, we shall not want the blood of Christ to wash away either the guilt or filth of Sin; and we know no way in the world how this can be shifted, but by saying that Christ hath given us Laws in the New Testament. But if those that say so, mean only such institutions as *Baptism* and the *Lords Supper*, we deny it not: but if they mean Moral rules of Righteousness, such as are of the nature of the *Ten Commandments*; we deny it, and that for these reasons.

(1.) In that it undervalues the Blood of Christ, and makes as if it were given but to remove the curse of such a Law as had no more equity, holyness, or worth in it, but that it might be abolished.

(2.) It makes as if Christ after he had by his death abolished the old Covenant of works, and brought us under a New-Covenant of grace, did again bring us under a third Covenant, even a Covenant of works: a thing strange and unheard-of in the Scripture. It is true, Christ and his Apostles did often warn us to mind the duties commanded in the the old Covenant; but we never heard from others, or saw ground from the Scripture, to judge that Christ had ever brought a third Covenant, and a Covenant of works too, upon the Necks of his people.

(3.) We conceive there is no reaſon to be given wherefore the Law of the *Ten Commandments* ſhould be aboliſhed in the ſence before named, but what will grate as hard every whit upon all the Precepts of the old Teſtament. And indeed, both the conſequences, and the evil of the Conſcquences of this opinion, are ſo obvious to every conſidering man, that we ſhall forbear to ſay any more Now.

And as to that which is Objected from *Rom.* 7. we ſay, that the Apoſtle goeth not there about to perſwade us that the Law is aboliſhed as unto obedience, as appears by the following diſcourſe in the 7th *verſ.* and ſo to *ult.* and the four firſt *verſes* of Cap. 8. as alſo, for the reaſons given before. But indeed, this we take to be the meaning of that place, *i. e.* That whilſt a perſon remains in his Natural eſtate without Chriſt, having the Law for a Huſband (to uſe the Scriptures Compariſon) he hath no help by it, to enable him to bring forth fruit unto God: but when he is once Married to the Lord Jeſus by a lively faith, he doth receive that ſtrength from Chriſt to bring forth fruits of Sanctification and holineſs; which although the Law taught him what he ſhould doe, yet it did not afford him help to doe: but this cometh onely by union with this latter and better husband Chriſt. So commending you to God, and to the word of his grace, We remain

Your Loving Brethren, as aforeſaid.

Poſtſcript

Post-script.

READER,

THe book entituled *The Unchangable Morality of the Seventh-day-Sabbath* formerly mentioned, is to be sold at the Crown in Popes head Alley; and this Letter at the Seven Stars in St. *Paul's* Church-yard, neer the great North-door.

FINIS.